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inferior to individual opinion. "A little common sense and observation will show that the expression of a group is nearly always superior for the purpose in hand to the average capacity of its members" (p. 124).

In his discussion of Social Classes, Professor Cooley contrasts the hereditary or caste principle and the principle of open classes. He does not anticipate any permanent class conflict in our Occidental civilization. "It is to be remembered, moreover, that in a society where groups interlace as much as they do with us, a conflict of class interests is, in great degree, not a conflict of persons, but rather one of ideas in a common social medium—since many persons belong to more than one class." In the discussion of institutions, the concepts of society and personality are given a critical examination. While he recognizes in individualism an implication of defective sympathy he sees also the benefit of social discontent in so far as it stands for an expression of aspiration for better things. In devoting a separate part to Public Will as distinguished from the Democratic Mind, he aims to direct attention to public will as the deliberate self-direction of any social group as distinguished from the conscious and unconscious processes which blend in any treatment of the social mind. Social wrongs, as he points out, are not commonly willed at all. Government is conspicuously the expression of public will, but it is not its only agent.

ISAAC A. LOOS.

State University of Iowa.

The Scope and Content of the Science of Anthropology. By JUUL DIESERUD. (Chicago: The Open Court Publishing Company, 1909. Pp. 200. \$2.)

Although designed primarily for librarians, this book will prove useful to the general worker in the social sciences. The volume was prepared while the author was connected with the library of the Field Columbian Museum and the Library of Congress. There are three sections, The Scope and Content of Anthropology, Classification, and Bibliography, the first section giving a sketch of the history of the science and a discussion of definitions and divisions. Classification and terminology are still unsettled ques-

tions in the anthropological group, and while the author has devised a system which has many merits, his plan is open to the criticism, perhaps inevitable in any classification that is more than an outline, of being so complicated as to leave serious doubt as to the place of nearly as many books as it actually locates. This is particularly true of those divisions into which psychology enters, such as Racial Psychology and Ethnical Anthropology or Psycho-Socio-Cultural Anthropology. The items in the section on bibliography are arranged chronologically, and while not pretending to completeness this division furnishes a good guide to the standard anthropological literature. There is an appendix containing a fairly complete list of anthropological and ethnological societies, ethnographical museums and collections, and the papers of the leading anthropological and other scientific societies of the world.

U. G. W.

France in the Twentieth Century. By W. L. GEORGE, Author of *Engines of Social Progress*. (New York: John Lane Company, 1909. Pp. xvi, 385. \$1.75.)

This book was written for Englishmen. It was written to dispel their "utter and painful ignorance" of French customs and institutions.

Upon what does the author base his right to stand thus as a Moses to his people? He has clearly stated his authority in the preface:

" . . . he was born in their country, educated in their capital up to and including university courses, and was even compelled by law to serve a term in the French army. By training and by environment, therefore, the French attitude of mind was forced upon him at the same time as he obtained a knowledge of French institutions.

"A corrective was, however, necessary if he was to view France with the eye of an impartial and not a French observer. This was supplied by the fact of his being of English stock and of having benefited by continual association with men and women of his own race while still resident in France. Moreover, after completing his military service, he has passed in Great Britain